Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

NOVEMBER 28, 1957

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The John Greenleaf Whittier Birthplace, built in 1688, is four miles east of Haverhill, Massachusetts, on Route 110. The Homestead of the Whittier family for five generations, it is substantially the same as when it was built. The house is the setting of Whittier's most famous and beloved poem, "Snow-Bound." The property is now owned and cared for by the Trustees of the John Greenleaf Whittier Homestead and is open to the public.

Whittier - American Quaker Prophet

by J. Floyd Moore

Friendly Persuasion in Cuba

by Domingo Ricart

Cause for Thanksgiving

by Seth B. Hinshaw

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

The Call to Christian Stewardship

Recognition: Several Friends' Meetings, during the past year, upon review of the giving of their membership, discovered that about twenty percent of the members were giving approximately eighty percent of the budget. Also, it became evident that many members, in a time of abundance, were giving only fifty cents to one and one-half dollars per week.

It was felt that the Meeting must fulfill its responsibility to its members by challenging them to give according to the importance of Christian faith in their home and community. It was not right to give the impression that the Kingdom was of such little importance or worth. Such would be a disservice to the members. Thus the Meeting would not be giving proper spiritual care to its membership.

These combined facts prompted plans to bring about increased dedication of life to God and to the life and work of the Meeting. It called for a greater awareness of Christian stewardship.

Through the fine spirit and choice leadership of Leonard Hall, these Meetings were guided into a program of stewardship, including the raising of finances for the local meeting program and for outreach through our United Services.

Reception: Once confronted with this sense of responsibility to members and with widespread need for generous giving, the Meetings moved promptly to set forth, through fellowship meetings, literature, and visitation a vital program of Christian stewardship in the light of their local meeting needs and their relation to the total work of Friends. Some used stewardship films as part of their program. The best we have yet seen of such films is a sound film entitled, "The Split Level Family." (Information may be secured from Leonard Hall.) It sets forth a challenging message of the stewardship of all of life. It is deeply meaningful.

In one Meeting forty men participated in a service of dedication in the meeting for worship before doing the visitation.

Response: The results in each meeting were very rewarding. The Meetings attained a new level of life and faith. They found joy in their achievement. The amount of funds available for Kingdom purposes was greatly increased. New enterprises could be undertaken.

Here are some specific results: (a) Some Meetings doubled their budgets; (b) one built an addition to the meetinghouse through the budget; (c) one is raising funds for a new parsonage; (d) two doubled their giving to the United Services Budget: (e) another paid the full salary of a missionary in addition to their full quota for United Services. These are only examples of the numerous exciting and challenging happenings in the facing of stewardship among Friends.

As Friends we should consider seriously whether or not we are providing proper spiritual nurture and challenge to our membership in the area of Christian stewardship.

Glenn A. Reece

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Editorials . . .

Joy — Cause for Thanksgiving

Seth B. Hinshaw is Executive Secretary of North Carolina Yearly Meeting of Friends.

We cannot count all our blessings in any one Thanksgiving season. Day by day, however, we can give our attention to a few specific blessings which enrich our lives.

Do you not experience a thrill of joy when you go into a Friends Meeting which is filled with little boys and girls and growing young people? America has its imperfections, certainly, but let us be grateful for the privilege of living in a land where our young people can identify themselves with the Christian Gospel. In sharp contrast we can look at some of the countries behind the Iron Curtain where most of the people who identify themselves as Christians are elderly. Some time ago when a group of British Friends were visiting behind the Iron Curtain one of the group received this comment: "You seem so very *young* to be a Christian!"

Recently a non-Christian student from the Far East attended church services several times in our vicinity. Afterward, she made this comment: "The strange thing about your Christian worship services is the apparent *joy* in your worship!" Indeed, ours is a religion of great joy. Christianity in its early beginnings was characterized by ecstatic joy and rejoicing. How can anyone who takes the Christian message seriously refrain from singing hymns of thanksgiving and gratitude? It is no small matter to have a faith that majors in joy!

Last summer when plans were being made for our forthcoming Yearly Meeting, a young mother was asked to help with Junior Yearly Meeting. Since she was a busy person, this was not easy for her to do—but she did it, and really enjoyed the work. Some days later a letter came back to the committee saying, "Thank you so much for giving me the privilege of helping. . . ." Occasionally a person like this discovers that an opportunity for Christian service is a joyous privilege!

Have you and I learned this secret? Do we count it a joy to contribute to the church and its program of outreach? Or do we grumble at being "taxed too much?"

Recently someone brought into the office a Book of Discipline printed in our Yearly Meeting more than a century ago. The major emphasis of the book seemed to be upon procedures for disowning members for various offences, rather than upon ways and means for reaching new persons for the Kingdom of God. Is there not a new spirit and a new attitude stirring among Friends today? If so, we have great cause for joy and thanksgiving. We Quakers have been a little too uncertain at this point of making new disciples. What became of our first-love and our first-fervor? Why are we timid and apologetic about our message? If individual persons are as valuable as we say they are, then there should be a note of high joy and thanksgiving for the privilege of participating in a program of Christian outreach.

Let us be grateful that our Lord is a Redeemer and a Restorer. He can restore youthfulness and enthusiasm to a movement that sometimes acts a bit old and tired. He can restore the joy of first-love to a personal religious experience which has been allowed to grow dull and flat. He can take the wilted, withered branch and restore it to vibrant life and fruitfulness again. To those of us who have needed a second chance and further opportunity after failure, this is cause for great rejoicing.

In our outreach abroad, especially in Africa, our opportunities for service have outrun our habits of sharing. The situation is disturbing, but what a blessing it can be!

Seth B. Hinshaw

American Friend—Quaker Action Clarification of Purpose

The following statement regarding the basic purposes of our publications, *The American Friend* and *Quaker Action,* has been approved by the American Friend Council, the Administrative Council, the Publication Board, and the Executive Council of the Five Years Meeting:

"Essentially the purpose of *The American Friend,* as official organ of the Five Years Meeting of Friends, is to reflect the life, interests and concerns of Friends of the Five Years Meeting, while *Quaker Action,* issued by the Boards of the Five Years Meeting, is devoted to the development and progress of our United Christian Services Program (the work of our Five Years Meeting Committees and Boards, such as Missions, Christian Education, Evangelism, etc.)

"*The American Friend* is circulated on an individual subscription basis, while *Quaker Action,* being of a promotional nature, is sent to all homes in the Five Years Meeting with the subscription cost being an item in our United Services Budget.

"The two publications are edited in the same office, by the same editorial staff. There is no competition between the two. Read *The American Friend* to know what Friends everywhere are thinking and doing. Read *Quaker Action* to learn about the United Services work of the Five Years Meeting."

Whittier - American Quaker Prophet

By J. Floyd Moore

John Greenleaf Whittier, born 150 years ago on December 17, 1807, demonstrated in the 19th century the heroic dimensions of spiritual insight, moral courage, and personal commitment which characterize Quakerism at its best. The social and political situation in which we find ourselves today, markedly similar to that upon which he looked a century ago, invites us to seek for ourselves the insight which Whittier manifested in his struggle against human slavery.

Friends in New England observed last year the 300th anniversary of the arrival of Friends in this country. Vigorous leadership, not all of which claimed universal approval, has arisen during these three centuries. Clearly, it would seem, three names emerge with the stamp of unquestioned influence: John Woolman, John G. Whittier, and Rufus M. Jones. Different as these three were in some outward respects, there is a vivid thread of Quaker continuity in the prophetic type of Christianity found in the literature and the lives of these three American Friends of, respectively, the 18th, 19th, and 20th centuries.

* * *

In the case of Whittier, especially, there is no lack of literature, both from himself and his biographers, by which we may come to know and to feel the quality of his religious faith and consequently of his moral influence. Born on the outskirts of Haverhill, Mass., in Essex County, about 30 miles north of Boston, he grew up in a farming family which included his parents, John and Abigail; his Uncle Moses and Aunt Mercy; his brother, Matthew Franklin; and his sisters, Mary and Elizabeth. His education by local schoolmasters did not reach advanced levels. In addition to farming, for which he was physically unfit, he practiced the art of shoemaking in order to pay his expenses at the Haverhill Academy for a six months' term. Reading and writing were important tools to him as early as the age of 14, when he began a diary. One winter as a school teacher, at the age of 20, was painfully disappointing, but it enabled him to return to the Academy for another term.

J. Floyd Moore is Associate Professor of Religion at Guilford College. For the past three years, he has served as pastor of the Lynn Meeting in Massachusetts while attending Boston Theological Seminary, and while there he lived "constantly with the Whittier tradition and influence in our meetings at Amesbury and visits there and in Haverhill." Floyd Moore is also known as a Young Friends leader and as a teacher at Pendle Hill.

Financially unable to attend college, Whittier showed promise of ability as a poet and editor and thus began his long journalistic career in 1828, at 21, as editor of a modest Boston political magazine, the "American Manufacturer." In 1830 he edited the Haverhill "Gazette." Later that year, however, he emerged from the provincial limitations of his own neighborhood when he went to Hartford, Conn., to edit the "New England Review." Now his poetry and political essays came into the purview of a critical literary circle, giving prestige both to his name and his position.

Settlement of his father's estate required him to return to the Haverhill farm in 1831. Two years later he was a delegate to the first National Anti-Slavery Convention, in Philadelphia, and in 1835, at the age of 28, was elected to the Massachusetts legislature, an office which he had to relinquish the next year on account of illness.

For a few weeks in 1837 Whittier continued his political journalism in New York. The next year, he went to Philadelphia as editor of the "Pennsylvania Freeman." This appointment, together with the moral and political position which it implied, clearly identified his opposition to slavery and made him and his office in the impressive $43,000 Pennsylvania Hall, a victim of the fire started by a mob on May 17, 1838. With characteristic humor as well as courage, he found a wig and joined the mob in time to preserve some of his important papers. He edited "The Middlesex Standard" at home in 1844 and became corresponding editor of the "National Era", of Washington, D. C., from 1847 to 1860.

From 1836 until his death on Sept. 7, 1892, three months short of his 85th birthday, Whittier lived in the Amesbury home into which he brought his mother and his sister, Elizabeth. Except for brief periods of travel in his middle years and a few years near the end of his life, when he lived with cousins at Oak Knoll in Danvers, the Amesbury home near the Friends Meetinghouse, whose construction he supervised in 1851, was his primary residence for 56 years.

* * *

In the years of his young manhood, Whittier was openly ambitious for a political career. He was informed, conscientious, literate, popular, and politically astute. Both his record and his influence indicate that his power in the North Essex district extended to Boston, Philadelphia, and Washington. The one uncompromising deterrent was his frail health.

Already in his twenties, he felt that he must state his position unequivocably. He was a forthright abolitionist. Difficult as this position could be for an uncompromising politician, it meant even more certainly the sacrifice of financial success as a poet, for there was little commercial demand for anti-slavery literature.

This position, it can now be seen, shows the stability and permanence of Whittier's convictions. Meanwhile, his poetry began to call forth the enthusiastic response of all those who saw the injustice of human slavery. There had been a time when Friends, in their Quietistic emphasis, would avoid political activity. Not Whittier! In organizing a political campaign, marshalling forces behind an approved candidate as in the case of Caleb Cushing and later Senator Charles Sumner, in exercising the influence of petitions and frequent letters, and actual lobbying in the state and national capitols, Whittier demonstrated his conviction that Friends'

testimonies must be implemented by responsible action.

The integrity of Quakers who participate actively in politics is always questioned. Whittier was no exception, but "one may safely assert," says Henry J. Cadbury[1], "that the Quaker tradition of complete renunciation of war was never consciously compromised or abandoned by the poet."

The flaming zeal of Whittier's concern for human freedom continued until the emancipation, a period of about 30 years. At the same time, his position as a journalist and poet was coming to the front in the American literary scene. With Longfellow, Emerson, Lowell and Holmes, he was invited to contribute to the most important new periodical of the period, the "Atlantic Monthly," which began in 1857. His income was inadequate, however, until after the publication in 1866 of "Snowbound." By this time, his place as an American reformer and poet was assured. Handicapped both in travel and in writing by continued ill health, he was constantly engaged in prodigious composition and correspondence until the time of his death.

* * *

In retrospect, what is the central significance of Whittier for our time? Whittier is cut from the mold of 17th century Quakerism in his belief that God is directly and immediately known in the life of man; that the Inward Light is the revelation of Christ Within; that spiritual vitality requires active ethical responsibility. Professionally he was both a journalist and a poet, but his journalism and poetry represent at all times the depth of his most profound moral faith, and are not simply the art of the craftsman earning a living.

At the same time, his poetry speaks clearly of his love for the native soil and scenery of Essex County and New England, and of a kind of patriotism to his country which calls for allegiance to the ideal, not alone the actual, state. In spite of the puritanical strain of Quaker influence upon his attitude toward the Arts, his love for the ballad, the epic, the folk poem, the hymn; the poem of nature, mystery, romance, as well as of morality, indicates a strong esthetic emphasis which in effect points beyond his refusal, for example, to patronize the Theater. Though he would not and apparently could not sing, the fact that nearly 100 selections from his poems "have been used as hymns in the various denominations is evidence of their catholic character and universal appeal."[2]

It would be difficult to find a more vivid picture of rural America than in his words:

> Blessings on thee, little man,
> Barefoot boy, with cheek of tan!
> With thy turned-up pantaloons,
> And thy merry whistled tunes.

Or from "Snowbound":

> As one who held herself a part
> Of all she saw, and let her heart
> Against the household bosom lean,
> Upon the motley-braided mat
> Our youngest and our dearest sat,
> Lifting her large, sweet, asking eyes
> Now bathed within the fadeless green
> And holy peace of Paradise.

Whittier, the loyal American, is mirrored in his own words from the poem, "Democracy," written on Election Day, in 1843:

> Beneath thy broad, impartial eye,
> How fade the lines of caste and birth!
> How equal in their suffering lie
> The groaning multitudes of earth!

The power of Whittier, the moral reformer, is felt in the lines on "The Christian Slave," about to be sold at a New Orleans auction:

[1]Brinton, Howard H. (Edit.): *Byways in Quaker History*. Pendle Hill, Wallingford, Pa., 1944. P. 52.

[2]Ibid., p. 51.

PLAIN SPEECH

The Problem is Not Sputnik

The fact that the Russians have been able to get satellites into the sky ahead of us is not very disturbing. Technological skill is, in the nature of the case, international. We have known for a long time that the Communist government has put a very high priority on both scientific and engineering education, with students' education paid by the state. Great things can be done by those willing to pay the price, the price in this case being paid by the common people of Russia, whose standard of personal living has been correspondingly low. The leaders were looking for a way of achieving international prestige and they found it by a concentration of effort that has been fanatical in its dedication. It was a foregone conclusion that any industrial nation making such an effort in one line would succeed.

If there is a crisis in America it does not arise from failure to be first in statellites and guided missiles. That may be only a symptom of a total complex situation. What is far more serious is the mood of our people. Is there, for example, real willingness to sacrifice our personal consumption for the sake of *any* end? We need not mean, by this, a willingness to sacrifice for the sake of Sputniks and their propaganda value. What about sacrifice in order to help feed the world's hungry? What about sacrifice for the sake of a really effective system of foreign missions?

The basic question before the people of the West is not that of money for defense or exhibitions for the sake of national pride, but whether we are willing, as a people, to put public need above private comfort.

Many of us who are concerned with raising money for good causes are keenly aware of the fact that the task before us is not that of an effective organization for money raising, but a change in the hearts of potential givers, which makes them willing to curtail their personal expenditures. The chief reason why most people do not give more largely to good causes is not that they lack interest in the causes, but rather that they so overspend on their own families that they have very little that they think they *can* give.

The problem of the nation is the problem of the individual citizens who constitute the nation. Often the question is the concrete use of whether I shall buy a new car on time, or make my old one suffice a while longer. The crisis of the nation, if there is one, is a crisis in individual consciences.

Elton Trueblood

A CHRISTIAN! going, gone!
Who bids for God's own image?—for his grace,
Which that poor victim of the market-place
Hath in her suffering won?

My God! can such things be?
Hast thou not said that whatsoe'er is done
Unto thy weakest and thy humblest one
Is even done to thee?

We see the spiritual foundation of Whittier, the Quaker, in these lines from "Worship:"

O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!

In his attachment to Job's Hill and the Merrimac; in his loyalty both to the party which he helped to found and the nation which he loved; in his steadfast devotion to a spiritual power which he interpreted by the Friends' revelatory term as the Inward Christ, John Greenleaf Whittier is a type of indigenous American Quaker prophet worthy of our gratitude and of our emulation.

Whittier Materials

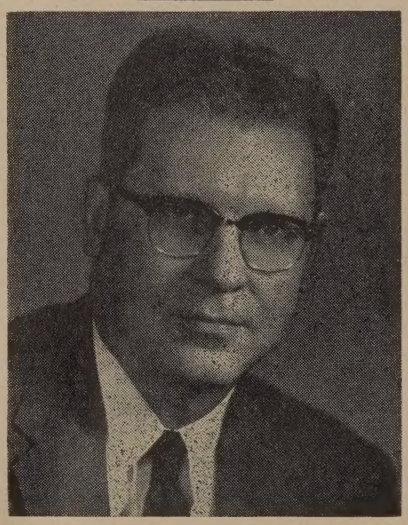
"The Faith of John Greenleaf Whittier," a booklet of thirty-two pages, has been prepared by New England Yearly Meeting to commemorate the one hundred fiftieth anniversary of the birth of the poetry. A long essay by Rufus Jones on Whittier's religious faith, a tribute paid to Whittier by Benjamin F. Trueblood, and a sketch of the life of Whittier are included in the booklet. Eight full page illustrations of the poet and of scenes familiar to him make this a unique and useful tribute.

The committee has had 10,000 copies of the booklet printed in the hope that it will be widely used among Friends who are observing the Whittier anniversary and also that it will help to stimulate interest in Whittier and his poetry.

The booklet can be obtained from Friends book stores or from the Whittier Cottage, 230 Main Street, Amesbury, Massachusetts, for $1.00. Profits are to go to a memorial building on the grounds of Huntington Home in Amesbury, Mass., the Yearly Meeting home for the retired, which is to be called "Whittier Cottage."

* * *

A pageant entitled "An Evening With Whittier" by Violent Cosand Kenworthy is available from the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., for fifteen cents. Violet Kenworthy, a member of New London Friends Meeting at Russiaville, Indiana, wrote this play at the age of 84. It consists of scenes and tableaux depicting episodes from Whittier's life that could be adapted for use with almost any group.



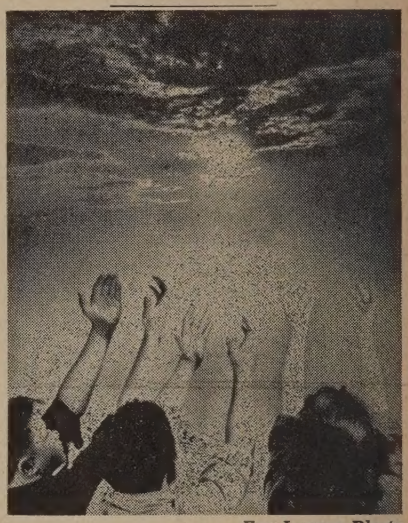
Charles Ball Resigns

The resignation of Charles S. Ball as president of William Penn College, effective June 30, 1958, was announced November 6 by Vern G. Parsons of Marshalltown, Iowa, chairman of the Penn Board of Trustees.

In his letter of resignation, Charles Ball, who is a recorded Friends minister, stated that after eight years as president, he felt he "should give more time to study, preaching and teaching than college administration allows."

Charles Ball was elected to the leadership of Penn College in the fall of 1949. He came to Penn from Friends University, Wichita, Kansas, where he was assistant professor of Bible.

Verne C. Parsons, Grover C. Hawk of Hedrick, Iowa, and Roy S. Williams of Oskaloosa were appointed by the Executive Committee to present the name of a successor to the College Board at a later date.



Eva Luoma Photo

Hands That Share

Hands that share are far more interesting and desirable than hands that grasp. There is an old saying, "Many hands make the burden light." That is a good slogan for us as we come to the close of another fiscal year in the Five Years Meeting of Friends.

Christmas is a time for loving. It is a time for sharing our aspirations and blessings with our Friends at home and across the waters. It is a time to invest our lives and our money in those things we hold most dear. It is a time for praying for a heavy-laden world, and of proclaiming again the eternal Gospel of light and love in a shaking and uncertain world.

"Behold, now is the acceptable time
Behold, now is the day of salvation." II Corinthians 6:1

Every dollar invested for Christ through His Church represents a good deed for Christ and His Kingdom. The Five Years Meeting has reached $141,553.12 toward the goal of $200,000. Let us proclaim again our loyalty and love to Christ by our *word* and *deed* this Christmas season. Let us stretch our hands in prayer to God, and let us stretch our minds and hearts to those who need our help by generously supporting the United Services program of the Five Years Meeting.

Leonard R. Hall

The Sunday School Lesson

Prepared by John C. Harvey

December 22

The Wonder of the Incarnation

Philippians 2

This is a refreshing passage of scripture to be considered as our Christmas lesson. The panorama of the ages unfolds before us in a few brief but potent words. The meaning of the coming of God into human life is not obscured by attention to details. In this sweeping view we are not limited to the event of Jesus' birth, lovely and marvelous as it was. In bold, swift strokes Paul relates this birth, life and death of Jesus to the ageless purpose of God.

May we suggest to our fellow-Christians that they take a different look at Christmas this year? Let us see it in the light of *adult* incarnation of God rather than the usual limited view of incarnation in a baby. The Child of Mary quickly grew into a man, pressing his gospel forward in a most mature and life-challenging way. Note how quickly Paul goes from the phrase "being born in the likeness of men" to the one "became obedient unto death, even death on a cross." In other words, the incarnation includes the crucifixion, and more.

There is also something very thrilling in the idea of the pre-existent Christ. This is the idea of the ever-living Christ. That which happened between the birth of Jesus of Nazareth and the death on Calvary was the earthly demonstration in human form of the eternal life of God as it relates to His loving outreach toward man. God has always been trying to reach the heart of man. The Lord of the Universe may well have many other concerns and functions than that of caring for man on this earth, but in Christ He shows clearly His desire to communicate with us. Jesus Christ is the Word of God incarnate. And because God was in Christ, reconciling the world unto Himself, we can have hope. However discouraged we may become regarding the accomplishments of man, we can cling to this heartening message of the Incarnation — it happened in Jesus Christ. Friends have dared (because Christ told men to do so) to believe that if God dwelt in one man, then He can do it in others.

This carries us forward to the truly humbling experience of inviting God to indwell our lives. "The Word made flesh" is fine and lovely and amazing as it happened in Jesus, but we need desperately to go on and experience this Word in our own flesh. This is putting it crudely, perhaps, but we know something of the necessity for present personal experience of God.

"Though Christ in Bethlehem a thousand times be born,
If He's not born in *thee*, thy soul is still forlorn."

Also, in the words of Vachel Lindsay:

"Except the Christ be born again tonight
In dreams of all men, saints and sons of shame,
The world will never see his kingdom bright."

Questions: What is your interpretation of the Incarnation? What is the relationship between Christ and the Holy Spirit?

December 29

Brothers Through Christ

Philemon

We may not be satisfied with Paul's position in this letter, but it was a great advance over the stand usually taken in those days in regard to human freedom. We tend to say that Paul should have spoken out against the institution of slavery when he had such a good chance to do so. That is what many churchmen would do today—draft a resolution or write a letter to the President, and then fail to do anything to help individuals involved in an evil situation.

There are challenging implications in this brief letter to Philemon. One implication is that it makes a difference how you treat your fellowman when you have become a Christian. It reminds us of the quesiton, "Am I my brother's keeper?" and the answer, "No, I am my brother's *brother*." Paul expected a higher standard from Philemon simply because he was a Christian and had experienced a fellowship which transcended man-made barriers.

A second implication which we might draw from this letter is that we should be especially considerate of others who are Christians. Some of us do not like all of the overtones of this idea, but there is something to be said for it. Christian people have things in common that Christian people do not have in common with non-Christians. There is, or should be, a vast difference between those who really accept Christ as Lord and those who do not. It should be much easier to enter into brotherly relations with a Christian than it is with a non-Christian. You can always trust a genuine Christian to respond in a brotherly way. Then, too, there is the teaching in other parts of the New Testament which says that we should do good, especially to those who are of the household of faith. We are not saying here that we can put limitations on our spirit of brotherliness, but we are saying that we have a particular and pressing responsibility to care for those who are of our own Christian household. A father has a particular responsibility to care for his own family, but this does not limit his efforts strictly to his family.

Paul got much farther with Philemon by appealing to his better motives than he could have done by condemning him. Some of the more rabid leaders in the integration movement today might well take counsel from this letter. When we have done as much for the spiritual life and growth of segregationists as Paul had done for Philemon, we shall have a much better chance of securing full brotherhood for the descendants of Onesimus among us. And still there will be a few who will never change unless some kind of pressure is brought to bear upon them. It is human to want to continue a system which seems to elevate us over other people. Paul was exerting pressure on Philemon, but note carefully the kind of pressure he was using.

Questions: What is the true basis for brotherhood? Is there a Christian brotherhood within the larger brotherhood of man? In what ways are the two different?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A

Friendly Persuasion in Cuba

By Domingo Ricart

Domingo Ricart, Friend and Professor of Spanish Language in the University of Kansas, visited Friends in Cuba in 1955 and again last spring, when he taught at the union seminary for Protestant theological students at Matanzas, Cuba. Born in Spain, he has lived for eighteen years in the United States. His visit to Cuba was sponsored by the American Friends Board of Missions and the Friends World Committee. The Seminary is the only school for training Protestant leadership on the island of Cuba. Domingo Ricart has a deep concern that a Friend from the United States join the Seminary faculty for a brief period each year. He tells of his own experience below.

When I arrived at the Matanzas Union Seminary or, to be precise, Seminario Evangelico de Teologica, I had the impression that our three Quaker students, a small minority of a group of fifty, had the whole place in a Quaker uproar. It was obvious that they had succeeded in stirring a great interest and curiosity about the Society of Friends and what it stands for. All three were respected and liked. But they were not always able to answer satisfactorily the many questions put to them on the principles and testimonies of our Society of Friends.

Besides, it happened that the week before my arrival, a local cinema had shown the film *Friendly Persuasion* (translated into Spanish as *The Great Temptation)* which did not answer many of the questions the students had in mind but rather had raised many more. All the seminary students had gone to see it, and the reactions were quite mixed, as one might expect from people lacking sufficient background to understand all its overtones. As a matter of fact, one of our Friends was rather disturbed by the humorous treatment of some aspects of a Church that meant so much to her.

Another reason for the particular Quaker interest in the Seminary was that our first Quaker graduating student, Elohim Ajo, was writing his graduation essay on "The Inner Light in the Life of George Fox." Elohim was one of the most popular students, mostly owing to his gift for leadership and to his singing ability as a soloist and as a member of the Seminary vocal quartet that has been much in demand in Cuba.

And so, when a genuine old Quaker from the States joined the faculty as a visiting professor for the last six weeks of the school year, the Quaker obsession reached a climax: Quaker silence, the inner light, pacifism, became very common topics of conversation, discussion, and bull sessions, often with good-natured banter.

The subject of the graduation thesis by Elohim Ajo resulted in a period of questions and answers in which both the faculty and the students pinned down Elohim and me on specific points. Members of the staff and students showed a tremendous interest in learning more at first hand about Quakerism.

The special course on Quakerism, offered three times a week for six weeks, primarily intended for our Quaker students, was attended also by several non-Quaker auditors. Besides, there were many opportunities to present the Quaker message to the whole community at the Seminary and to other groups outside, when I was invited to give addresses.

One day, at the invitation of the Religious Life Committee of the Seminary, a retreat was held and the topic of the main address was "The Meaning and Techniques of the Quaker Silence," which was followed by a long and fruitful period of meditation.

An address on "Quaker Pacifism and Non-Violent Methods" was very much appreciated and, I think, perfectly understood, since, unfortunately, violence is of much topical interest in present-day Cuba. During my three months in the island, I was asked several times to address various groups, especially youth groups, on this subject.

After six weeks of experience at the Seminary, a period that seemed all too short, it was the general consensus of opinion of the students and staff, expressed publicly more than once, that a Quaker professor should join the Seminary at least for a period every year.

They all seemed aware that Friends have a special contribution to make that can be of great value to Cuban religious life. Furthermore, the nature of the student body at the Matanzas Theological Seminary, which is truly inter-denominational and inter-national with representatives of

Left to right are Nancy Torres, Elohim Ajo, and Yolanda Pupo, the first Quaker students at Matanzas Seminary in Cuba. Elohim is now graduated and serving as pastor of the Puerto Padre Friends Meeting, Nancy Torres and Yolanda Pupo also hope to enter Christian service, Nancy as a pastor. Both Nancy and Elohim have visited Friends in the United States.

some eight Latin American countries, offers a great opportunity to Friends to know other groups and to be known by others. Except for Cuban students, who knew at least of a Quaker area in the Oriente province, all other nations represented, Puerto Ricans, Dominicans, Venezuelans, Colombians, and Chileans, had never heard about Quakers and became very soon extremely eager to learn more about them.

By the presence of Quakers as a group with some leadership at the Seminary, very soon Friends testimonies and practices began to have a real meaning and significance to the whole community. Periods of silent meditation would be suggested over and over again during the deep and well planned services in the Seminary chapel, led alternately by students and faculty. Indeed, the Friends' peace testimony, understandably enough, made a particularly strong appeal whenever it was explained. I spoke on this on several occasions at the Seminary, to a group of young church leaders, at the Institute of Christian Education in Camaguey and at the Young Friends Convention in Gibara. The Methodist periodical *El Evangelista Cubano* asked for the text of a message on Christian pacifism for publication in one of their forthcoming issues.

Quaker presence at the Matanzas Seminary has been, therefore, not only highly beneficial to our young trainees for the pastoral ministry but also has given Friends an invaluable opportunity to be better known and appreciated. Friends in Cuba feel also closer in this way, not only to other Cuban churches from which they can learn so much and to which they can also give so much, but to the Society of Friends as a whole. And besides, it gives them a greater self-confidence, some legitimate pride and a sense of belonging.

Yearly Meeting in the Shade

East Africa Yearly Meeting (Kenya) alternates in place of meeting between the northern and southern parts of the area under the influence of Friends. The host meeting is not decided upon by invitation, but is chosen by the Permanent Board. It will be remembered that the 1956 sessions were held at Kamusinga, and that one of the highlights of the gathering that year was the laying of the foundation plaque which marked the beginning of the building program for the Friends Secondary School, now nearly completed.

In 1957 (August) Kigama, in the southern area near Kaimosi, was the host meeting. There are only two meetinghouses within the limits of the Yearly Meeting that are adequate to house these gatherings, one near Vihiga, and one at Lugulu. When the sessions are held elsewhere, Friends can only hope for fair weather and sufficient shade, for all the meetings must be held outdoors. Kigama was blessed with fair weather, but not with shade. There are no trees close to the meetinghouse and the crowd sought the sparse shade of a few eucalyptus trees a little distance away. Every inch of shade was utilized, and the hot sun tested the enthusiasm of many who were unable to find space in the shady patches.

The theme this year was "In Christ There Is no East or West." Sunday morning messages by Samweli Mwinamu and Dorothy Pitman pointed up the truth that the power to accomplish needed changes and to correct disunity is found only in Christ and in the work of the Holy Spirit in our lives.

Every morning a Bible study class was held. Galatians 3:28 was chosen as the passage for special study. The terms (1) neither Jew nor Greek; (2) bond nor free; (3) male nor female were applied to East Africa Yearly Meeting, with emphasis on their need for unity in Christ, without which the Yearly Meeting is sure to be divided and ineffective.

Discussion groups met each day, here and there in the shade, and brought their findings to the entire group. Included were such problems as moral standards for Christians; the developing of Sunday schools; the right relationship between children and parents; and the rift between those who have had schooling and those who have not—all vital concerns.

Visiting Friends brought messages and greetings. Fred Reeve used Exodus 20:9 as the basis for his message, reminding his hearers that the part of the commandment which says "Six days shalt thou labor" is just as binding as the second part, "Keep the Sabbath holy," in the life of a Christian.

Fred Kamidi and Jotham Standa made efficient clerks. Benjamin Ngaira, Secretary of the Yearly Meeting and Thomas Lung'aho, Treasurer, carried their heavy responsibilities well. The veteran elders, Joeli Litu, Danieli Khaoya, Samweli Mwinamu and others contributed a great deal during the sessions.

Afternoons were devoted to reports of committees. The Committee on Pastors has the mission field as its concern, choosing those who are best fitted for the task of carrying the Gospel to places outside the Reserve. The Yearly Meeting sends these out and assumes their support. On the Reserve the Elders are in charge of the local meetings.

Hominy Friends Activities

The Hominy Friends Meeting Room, Hominy, Oklahoma, has been recently painted, with almost all of the church men wielding brushes and rollers. This project followed the remodeling of an unused room which will now be used for beginners. The church has a new look all over, with new tables and steel chairs in the social room. Plans are being made to remodel and paint the kitchen and adjoining space.

A gift to the church started off a memorial fund in honor of Mary Louise Mashundashey, who had been a life-long member and supporter of the Friends group.

Other projects include a Halloween party and a Sunday evening study class on Quakerism. Hominy people recently helped a family living near the Kickapoo mission whose Indian House burned down with their winter supply of corn and pumpkin.

Ivan and Mary K. Clark pictured below have been serving Hominy Friends since the first of September.

Friendly Life — Far and Near

A new Friends church has been dedicated at La Junta, Colorado, where Grover and Mable Tyler, formerly of Western Yearly Meeting, are pastors. A painting of "Christ at the Door" by Violet Linton, who with Edward Linton is serving the Meeting at Leesburg, Ohio, hangs at the front of the auditorium.

* * *

Hobart Mitchell, a musician and a Friend, has founded and become director of Chancel, Inc., an organization helping churches to make use of recorded music for meditation. The group has selected records and prepared instruction material for churches or Meetings interested in using great sacred music to "deepen their worship experience." Three records have been prepared for Columbia by Hobart Mitchell containing selections of the sacred classics, "Lift Up Your Hearts," "The Quiet Door," and "The Heavens Declare." Interested Friends should write Hobart Mitchell, Chancel, Inc., 500 East Lincoln Avenue, Mount Vernon, New York.

* * *

The Marion Shirley Cole Lower School Building of Lincoln School in Providence, Rhode Island, was dedicated October 27. Marion S. Cole is Headmistress of the well-known girls school. Willard H. Ware, member of Worcester Meeting in Massachusetts, is Clerk of the School Committee.

* * *

Kenneth Carroll, clerk of the small Friends Meeting at Dallas, Texas, has again been selected "SMU's Friendliest Professor." He is associate professor of religion at Southern Methodist University. He has also been editor of the *Southwest Friends Newsletter*, a mimeographed paper reporting the activities of the independent Friends Meetings in Texas, Louisiana and Arkansas.

* * *

Oscar and Olive Marshburn are visiting Friends in Jamaica, Cuba and Guatemala as they travel in the Caribbean area this fall. Oscar Marshburn is Clerk of California Yearly Meeting and a member of the Five Years Meeting Executive Council. He attended Executive Council sessions in Richmond, Indiana, in October, and the Marshburns are returning to their home in Whittier, California, the long way via Friends missions in Central America and the islands.

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After twenty-five years of meeting in the St. Louis area, Friends there have bought a Meeting House. It is located at 2539 Rockford in Rock Hill, St. Louis County, Missouri. The clerk of the Meeting is Albert Ley; the recording clerk is John Fowler, a former Earlham student. Friends in the area who are interested in attending this meeting might get in touch with the clerk, whose residence is at 16 Arbor Road, St. Louis 24, Missouri.

* * *

November 3 marked the fourteenth year in which Murray Johnson has served the Marion, Indiana, Friends Meeting, and the 10th anniversary of the broadcasting of the Marion worship services over local radio station WBAT. Following the conclusion of the sermon on that date, WBAT station manager William Fowler surprised the Johnsons with a speech of appreciation and a silver tea service from the station.

* * *

A historic marker was unveiled in front of the Deep River Friends Meetinghouse in North Carolina at the close of the morning meeting for worship Sunday, November 3. The marker was set up by the North Carolina Department of Archieves and History, with McDaniel Lewis of Greensboro, chairman of the Department, present and participating in the ceremony. The marker indicates the date when religious services were held at Deep River, the date the Monthly Meeting was established and the date the present Meetinghouse was erected.

* * *

George Jones, Jr., an Earlham College graduate and former pastor of Westport Meeting in Massachusetts, has been called to be minister of the Woonsocket, Rhode Island, Friends Meeting, succeeding Paul Husted. Thomas Fisher, a native of Indiana who is working on his doctrinal degree in Christian Education at Boston University Graduate School, is now serving as minister of the Worcester Friends Meeting in Massachusetts, and is living at the Friends Center. He has worked with the American Friends Service Committee in Germany for two years.

* * *

Harold B. and Anne W. Kuhn have served as Guest Professors at Union Biblical Seminary in Yeotmal, India, for the autumn term. Harold B. Kuhn, Professor of the Philosophy of Religion at Asbury Seminary, is on leave-of-absence for this service. At the close of the term in Yoetmal, the Kuhns will visit with Friends in Delhi and also the Friends Mission in Bundelkhand founded by Ohio Yearly Meeting. They will be speakers at the Prayer Band Anniversary of the World Gospel Mission at Bangarapet and will deliver a series of addresses at the South India Bible Institute before returning for the winter term at Asbury.

* * *

Restore S. Perry, who has been serving the Benson Chapel Meeting in Western Yearly Meeting for the past several years, is now pastor of the Plainview Meeting in Nebraska, which is affiliated with the new Rocky Mountain Yearly Meeting. Roscoe Townsend, former pastor, is now studying at Asbury Seminary. An addition to the Friends ministry in California is Rodney Houts, who has begun service as assistant minister at the Citrus Heights Friends Church in California, where Glen and Mildred Rinard are pastors. The Citrus Heights Church has completed a building program begun in 1951 with the dedication of new pews in the meeting room.

* * *

A second workshop sponsored by the Peace and Service Committee of Indiana Yearly Meeting was held November 9 at Muncie, Indiana. The first worship was on race relations; the November workshop dealt with "Quaker Testimonies in Action." Earl Prignitz of Spiceland gave the basic address on "The Religious Basis for Friends Testimonies." Discussion of the testimonies "at home" and ways in which local Meeting members might be brought to be more concerned occupied the morning session, while "carrying our testimonies into action" was discussed in the afternoon session. Albert Bohnert, a member of the Peace and Service Committee, gave morning devotions. William Fuson is chairman of the Committee.

* * *

An editorial entitled "The Maidens at Home," by Ida Day, member of New York Yearly Meeting, appears in the November 9 issue of the *Saturday Review*. It tells of the current life of the Japanese girls disfigured and maimed in the bombing of Hiroshima who received plastic surgery a year ago in the United States. Most of the Maidens lived in Friends homes during their lengthy visit here, and Ida Day was in charge of hospitality for the project. Five of the girls are married or engaged, and the others are engaged in various kinds of useful

Coming Events

DECEMBER 3-5 — Meeting of all Superintendents and Secretaries of Yearly Meetings in the U. S. Quaker Hill, Richmond, Indiana.

MARCH 13-16—Friends Conference on Disarmament, Camp Miami, Germantown, Ohio.

work, much of which they could not have done before the surgery mended stiffened limbs or improved scarred faces. The same committee which brought the Maidens to the United States is arranging an exchange program in plastic surgery between the two countries, hoping to provide surgical care in Japan for all injured in the bombings who are still in need of plastic surgery.

* * *

Howard Short of Lynn, Indiana, a member of the Arba Friends Meeting, recently was given a $500.00 "medical loan" from the Revolving Medical Loan Fund of the Rural Life Association as assistance in helping him to prepare to become a country doctor. The Fund was set up in 1955 in the hope that young people interested in serving rural areas, where there is a shortage of medical attention, might complete their educations. A young person receiving a loan agrees to repay it after he has set up practice in a town with a population of less than 5000, so that the money can be used to help another student. Howard Short is a Purdue graduate who is studying at the University of Chicago Medical School this fall. His recent bride, Mary Lou Kochersperger, attended Earlham College and graduated from the Miami Valley School of Nursing.

* * *

Hubert C. Mardock, Friends minister in Caldwell, Idaho, is speaking during two weeks of spiritual life meetings at the New Providence Friends Church in Iowa, November 26-December 8. Lewis Savage is minister at New Providence. Orval Dillon, pastor of the Up River Friends Meeting in North Carolina, assisted with special meetings at the Goldsboro Friends Meeting beginning November 10. The Up River Meeting is holding a Christian Emphasis Week November 24-December 1, with William J. Reagan of the Friends Central Offices in Richmond as special leader. Deep River Meeting in North Carolina, where H. Millard Jones is pastor, held a revival November 20-24 with Kenneth Wood of Kernersville Friends Meeting as leader. Paul Todd and his wife of Indiana and Merle Roe of Kansas Yearly Meeting were present at the revival services recently held at Friendsville, where Lyle and Betty Todd Love are pastors. Lloyd Wilson of Los Angeles completed a two week revival service November 3 at South Marion Friends Church, Indiana. The pastor, Isaac Phillips, took part in the service, along with musical groups.

* * *

Elmore Jackson, on leave from the directorship of the Quaker United Nations Program in New York, has been appointed American Friends Service Committee representative in the Middle East for a ten-month period. His wife, Elizabeth Jackson, was appointed to assist in the work. The Jacksons will explore project possibilities in the area and will be available to represent the interests of other A.F.S.C. programs there, such as material aids, seminars, work camps and conferences for diplomats. They will travel in Jordan, Egypt, Syria and Iraq during their stay in the Middle East. They will make their headquarters in Beirut, Lebanon. The Committee continues its programs in Israel, which include a community center and work camps directed by William Channel.

Elmore Jackson, a Friend and a native of Ohio, is a graduate of Pacific College and Yale Divinity School. He also studied international relations for two years at the Yale University Graduate School. He has been with the A.F.S.C. since 1936. Elizabeth Jackson is a graduate of Mount Holyoke College and Yale University. The Jacksons, with their daughter, Gail, expect to arrive in Lebanon in November.

* * *

Led by Ohio Governor C. William O'Neill, a number of dignitaries will be on the Wilmington College campus Nov. 29-Dec. 1 to take part in a three-day dedication ceremony for three new facilities. A student center, a dormitory for 200 men and an all-steel maintenance building, all three worth an estimated million dollars, will be dedicated. Friday noon, November 29, Ohio's leading industrialists will be entertained at a luncheon in the dining room of the new student center, followed by an address by Charles F. Kettering, inventor and scientist. Friday evening, members of Wilmington Yearly Meeting are invited to an open house and a program in Boyd Auditorium at which Harold Fey, editor of the *Christian Century*, will speak. Alumni will be entertained on November 30, when an open house of the buildings and an academic convocation at which Governor O'Neill and Benjamin Fine, educator editor of the *New York Times*, will appear. On Sunday, the Cincinnati Symphony Orchestra will perform at 4:00 p.m. and at 8:15 p.m., and open houses for the current student body and their parents and the local Wilmington community will be held.

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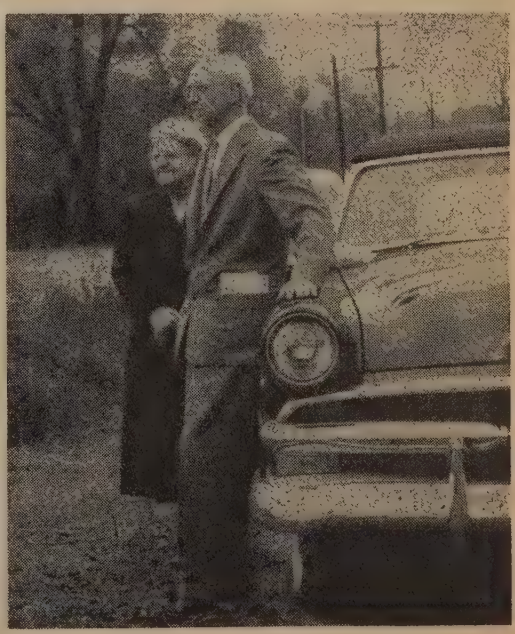
The Beacon Hill Friends House project at 6 Chestnut street in Boston, Massa-



Elwood and Helen Meredith (left) start the planting of a tree at the Friends Central Offices in Richmond, Ind., in honor of the fiftieth wedding anniversary of Homer and Mabel Coppock (right), long-time active Friends in local Meetings in Chicago and Richmond in Western and Indiana Yearly Meetings and the Five Years Meeting. The Mereditbs are members of First Friends Meeting in Richmond. Elwood Meredith served on the Building Committee for the Friends Central Offices.

chusetts, is now well established and held a get acquainted tea on November 3 to which 100 neighborhood residents came. Alexander Purdy of Hartford outlined the purposes of the undertaking and the approach of Friends to the problems of the day. Caleb Smith, Chairman of the Board of Managers, extended the welcome of the group to those present, while John Greene gave some historical background of the house itself and the inception of the idea for a Quaker educational center in Boston.

An open house for Friends in general is planned for early December with the first of a series of talks on Quaker aims and ideals. The first meeting for worship in the Meeting Room was held on November 10 and regular meetings will be held each Sunday at 11:00 a.m. Friends living in the neighborhood and visitors will be welcomed at all times.

There are about ten young people in residence at present and the Personnel Committee is now ready to receive applications from additional students who may be attending colleges in the Boston area. Wesley and October Frost are serving as Head Residents this year.

The central office of New England Yearly Meeting is also located in Beacon Hill Friends House. Elizabeth Knowlton is working as part-time secretary. Louis Marstaller, new Field Secretary for the Yearly Meeting, will maintain his home at Freeport, Maine.

Friendly Fellowship

West Lafayette, Indiana—The new Friends Student Center in West Lafayette is shown below. Several Purdue students live in the Center, and a Sunday evening program for students is planned by Keith and Judy Kendell, residents at the Center. In recent weeks, Marion Nagler, a professor in the department of Child Development and Family Life at Purdue, led a discussion on the problems of dating. Young people from the Carmel Meeting joined the Purdue Friends student group for the meeting. Errol Elliott with a group of Young Friends from Indianapolis was present November 17, and Francis Brown of New London Meeting on November 24. Glenn Reece is to speak December 8 and Xen Harvey of Fairmount on December 15.

Friends Student Center at Purdue, West Lafayette, Indiana. (see above).

There are 116 Friends students attending Purdue University this semester. The Friends Student Center is sponsored by Farmers Institute Friends Meeting, a rural meeting 10 miles southwest of Lafayette, with the help of the Yearly Meeting, in the hope of providing friendly contacts for these Quaker students. Keith Kendall is pastor of the Farmers Institute Meeting, and the Friends Student Center, which is at 218-220 Pierce Street in West Lafayette, also serves as a parsonage.

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Portland, Indiana—The 75th anniversary of First Friends Meeting in Portland was observed October 27. John Baxter, pastor, spoke at the morning meeting for worship. Walter McAdams spoke in the afternoon, with John Compton and Leslie McCargar also giving remarks. Walter McAdams and Leslie McCargar, now at Amboy and Iowa respectively, are both former pastors.

Daniel and Esther Moon, who settled southwest of Portland in 1829, were the first Friends to come to the Portland area. In 1879 Henry T. Steffy, a convinced Friend who had moved to Portland from Poplar Run Monthly Meeting, urged Friends in the area to establish a Meeting. In 1880, Evan C. and Martha B. Thornton came to Portland as the first Friends ministers. The Portland Monthly Meeting was organized October 28, 1882, with a membership of about forty persons. The Thorntons served as resident ministers and had the pastoral care of the Portland Meeting intermittantly for twenty-five years. In 1894 Edgar Stranahan while an instructor at Earlham visited the meeting for worship regularly followed by Murray E. Kenworthy, another instructor. Other pastors have been Thomas E. Williams, F. H. Tormohlen, Theodore and Estella Foxworthy, Oscar Trader, Andrew Starbuck, John I. Wright, Herbert Haldy and Marie Cassell. The present building was erected in 1908.

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Ackworth, Iowa—Wilbur Beeson, on furlough from Friends Africa Mission, was guest speaker for Quarterly Meeting held in October at Ackworth. He used slides in giving us a better understanding of conditions and achievements.

Also in October, Harold Chance of the American Friends Service Committee spent a day at Ackworth, speaking in the morning service, joining in the "Family Sunday Dinner," leading a discussion group in the afternoon and meeting with

American

QUAKERAMA

True Stories of Quaker Life, Concern and Humor

A Quaker Romance

Allen Jay, a minister and educator still remembered for his kindness, humor and Quaker statesmanship, had, in 1900, the matter of another visit to London and Dublin Yearly Meetings very much in his mind. By the first of September he had the approval of his Monthly and then his Quarterly Meeting. He began getting his business and personal matters arranged before securing a final endorsement from Indiana Yearly Meeting.

Then he wrote in his Autobiography (page 386), "About two weeks before the Yearly Meeting, without any previous thought on the matter, my mind was impressed that it would be right to ask Naomi W. Harrison to become my wife and that she should go with me. It was so unexpected that I hesitated two or three days before acting, but when I did mention the subject to her it was pleasant to know that her mind had been directed in the same channel, so that the matter was soon arranged. . . .

"When we informed our friends during the Yearly Meeting, we found much encouragement from the Friends in different parts of the Yearly Meeting. We were married according to the good order of Friends, Eleventh Month 25, 1900."

* * *

It may have been on the subsequent voyage that this incident took place. One beautiful day a passenger found Allen Jay praying after he had read the Bible. The man made Allen Jay the butt of some good-natured ribbing for such a practice. Not long after, in a severe storm, Allen Jay felt he had to get out of his room for a little air. Precariously going about the deck, he came upon this same man in a hidden nook, on his knees, praying for deliverance from the storm. Before long the man sensed someone watching him and recognizing Allen Jay, he called out, "Pray, man, pray! *Now's* the time to pray!"

groups in the evening.

Two carloads from Ackworth drove to Earlham to hear Clarence Pickett and the following evening John Goodhue drove a carload to Honey Creek, where E. Raymond Wilson told of his year's experience in Japan, illustrated with pictures.

Anna Vore

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NEW CASTLE, INDIANA—The United Society of Friends Women of the New Castle, Indiana, Meeting put on a successful family night program on Ramallah, Jordan, this fall.

When the guests arrived at the church, they were ushered into a room arranged to look like the interior of an airplane. Two stewardesses in uniform seated them and gave each one a portfolio of "Friends American Airlines." The portfolio contained a copy of the new "Do You Know?" leaflet of the Five Years Meeting and a sheet of information about the need for scholarship funds at Friends Girls School, Ramallah.

With the accompaniment of a travel talk given by the pilot over the public address system of the plane, the passengers "took off" from New Castle, crossed the Atlantic and the Mediterranean, flew over the Lebanon and Judean mountains and landed at Jerusalem airport. They got a sweeping view of Bible Lands, looking down on Damascus, the Dead Sea, Jericho, the Jordan River, the Mount of Olives and the walls and rooftops of Jerusalem from their plane. They went by car to Ramallah, where they enjoyed a meal at the Rukkab Restaurant. The supper, served in the church dining room, was a typical Jordanian meal. The place mats were decorated in red and black in designs taken from Ramallah cross stitch embroidery. The mats, together with the travel talk and the menu, were secured from the American Friends Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana.

After the supper, George and Carolyn Scherer spoke in Jordanian costume about Jordan and the work of Friends in Ramallah.

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NEW LONDON, INDIANA—Catherine Cain, Executive Director for youth work in Western Yearly Meeting, and Pauline Pritchard were supper guests of the Christian Education Committee of New London Friends Meeting recently, afterward meeting with the teachers and officers of the Sunday School to discuss teaching methods and materials.

New London Friends Meeting held its annual Home Coming October 6. The pastor, Francis Clark Brown, brought the message in the morning worship service. A basket dinner was held at noon and in the afternoon Frank Stafford, a former pastor of the Meeting now residing in Sheridan, spoke briefly and shared a poem. John R. Walter, another pastor of the Meeting now at Elizabethtown, brought the afternoon message.

The second Annual Exhibit of paintings by Francis Clark Brown was held in the basement of the New London Friends Meetinghouse. Many of the paintings were done while he was on vacation this summer in New England; others were local views of beauty in different seasons of the year. It was a fine and interesting collection that drew many visitors.

Twenty-three boys and girls shared in the American Friends Service Committee children's project of "Friendly Beggars" on the evening of October 30.

Violet Kenworthy

* * *

RUSH CREEK-TANGIER, INDIANA — Rush Creek and Tangier Meetings in Western Yearly Meeting have been carrying on numerous projects of service to the community as well as to the Church itself. Early in the summer, Friends helped in the community Vacation Bible School which is held annually in the public school building. Later in the summer, to give our own children a few Quaker opportunities, we held a "Stay-at-home-Church-Camp." This was planned and conducted by the pastor and consisted of worship, recreation, hand work and Quaker stories, which proved especially popular. The project, though an experiment, proved very successful.

Recently, under the direction of Shirley Brown, the superintendent, the Rush Creek Sunday School purchased new hymn books for the church.

Headed by Eunice Brown, concerned women, sensing the loneliness of elderly people, have been sponsoring monthly services in the nursing homes in Rockville. The religious service is usually conducted by the pastor, with special musical numbers presented by various women. All have shared in making cakes for treats for the individual patients.

Our Young Friends, under the leadership of Donald and Delores Russell, have an active Christian Endeavor which serves the church in many ways. About a year ago they earned money for a mimeograph machine and now make the weekly church bulletin. Recently they brought material for and made cushions for the church pews.

Rachel A. Osborn

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CAMP NEEKAUNIS, CANADA — This year marked the twenty-fifth anniversary of Camp Neekaunis, the summer camp site of the Canadian Yearly Meeting. It is about 150 miles north of Toronto, Ontario, on Georgian Bay. During each program of the past summer, some emphasis was given to the ways in which many persons had helped in camp development.

In the early years of the camp, the emphasis was largely on Boys and Girls Club work for Toronto Monthly Meeting. Canadian Young Friends also used it for their annual conferences. Leadership was given by Raymond and Gracia Booth, William Reagan, Errol Elliott, James Furbay and Norval Webb. During later years, the director of the programs has come under the Canadian Friends Service Committee and leaders have been Alec Hay, James Coney, Lawrence

A view of Georgian Bay taken from Camp Neekaunis, summer camp of the Canadian Yearly Meeting, which marks its twenty-fifth anniversary this year. See below.

Peery, Fred Swan, Leonard Hall and Robert Rumsey. Throughout the years the interest and care of Fred Haslam in helping to make Neekaunis of significance in Canadian Friends work have been of great help. Observances this summer endeavored to acknowledge the acceptable contribution of all these Friends.

During the last five years two programs have been added during the summer: a seminar for the study of Quakerism and a Family Camp under the joint sponsorship of American and Canadian Friends Service Committees. Seminar Leadership has been given by Robert Davis and Elfrida Foulds and the direction of family camps given by Victor Goertel, Henry Dasenbrock, William McKee and Basil Spurr.

Neekaunis now moves into its second twenty-five pear period with a full summer schedule and programs of interest to all age groups. We also look forward to more cooperation between Canadian and American Friends in their participation in its programs and activities.

Stirling Nelson

BIRTHS

COLLINS—To Charles R. and Miriam Tollefson Collins of Conover, North Carolina, a son, John Harold Collins, on November 10.

DIEHL—To Handley and Barbara Diehl, a son, Nathan Eric, on October 10, at Cincinnati, Ohio.

DUNN—To Glenn and Jane Ann Ransopher Dunn of Lawton, Oklahoma, a son, Lee Allen, on October 23.

ELLYSON—To Robert and Gertrude Hampton Ellyson of Whittier, Iowa, a son, James Eldon, on October 7.

GORDON—To John and Judy Robertson Gordon of New London, Indiana, a daughter, Joani Lou, on November 2.

HUFF—To Norman and Leah Huff of Wichita, Kansas, a son, Randall Paul, on November 5.

LOVE—To Lyle and Betty Todd Love, on October 8, a daughter, Sherrie Lynn, in Friendsville, Tennessee.

RUE—To Franklin D. and Darlene Rue, on September 17, a son, Steven Franklin, at Xenia, Ohio.

TJOSSEM — To Russell and Ruthanna Mott Tjossem of Gaza, Iowa, a son, Vernon Lewis, on October 6.

VOTAW—To Richard and Doree Votaw of Whittier, California, a daughter, Susan Carol, on October 25.

MARRIAGES

DAVIS-EVERTSEN—Shirley Evertsen of Marshalltown, Iowa, to Donald W. Davis, member of Bangor Friends Meeting, Iowa, and son of Lloyd and Hazel Davis, on November 2, in the Community Church of Hudson, Iowa, Chester B. McKean, minister.

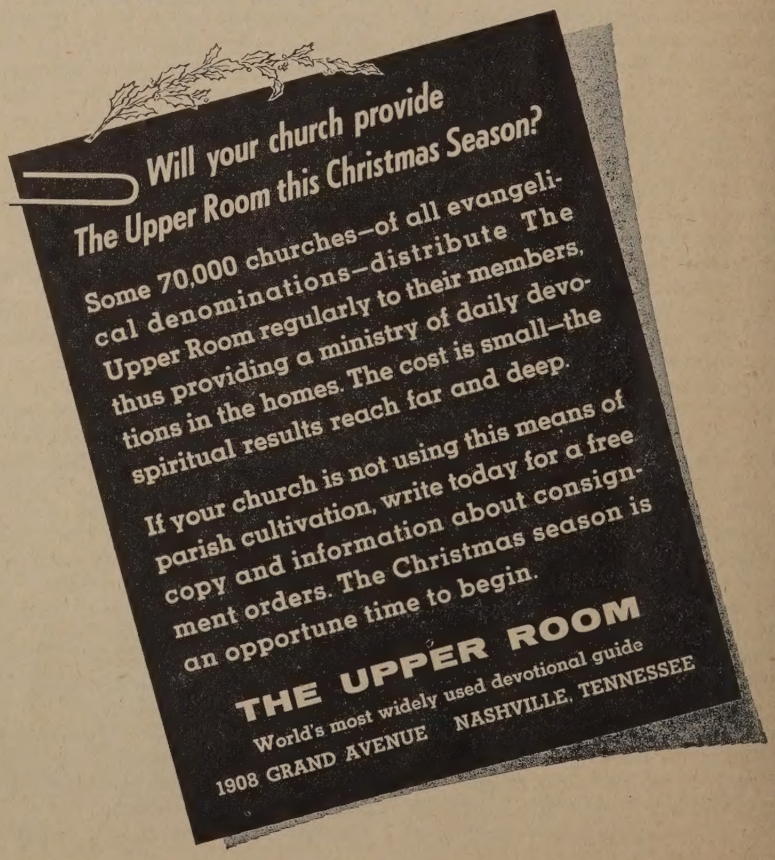
SANTOS-AJO—Yolanda Santos of Cuba to Elohim Ajo, Friends minister in Cuba, on September 7.

DEATHS

ANDERSON—Minnie M. Anderson, on May 28, at Plainfield, Indiana. She was born September 22, 1870, a few miles from Plainfield, where she spent most of her life. She was the daughter of Aaron and Hannah Macy Mills, one of the youngest of a large family. Educated at Plainfield Academy and Earlham College, she was married to J. Marcus Hadley, and their son, Milton H. Hadley, survives. After the death of her husband, she returned to Plainfield where she was active in Meeting, Quarterly Meeting and Western Yearly Meeting. She also served for a number of years as a member of the Mission Board of the Five Years Meeting. In 1912 she was married to Benjamin W. Anderson, and their son, Benjamin E., still lives on the home place south of Plainfield. She is also survived by four grandchildren and ten great-grandchildren. Funeral services were under the direction of Aldean Pitts. Burial was in the cemetery at Plainfield.

DEUTSCH—Regina Deutsch, on October 16, in Des Moines, Iowa. Regina Deutsch was born in Nyerges Ujfalu, Hungary, on August 20, 1899, into an orthodox Jewish family. When she was three the family moved to Vienna, Austria. She married Emil Deutsch April 7, 1929. After the conquest of Austria by Nazi Germany in the spring of 1938 the family was forced to leave their homeland. They came from England to the United States in March, 1939. After a few months in New York, the family came to Scattergood Hostel near West Branch, Iowa opened in the spring of 1939 by the American Friends Service Committee in cooperation with the two Yearly Meetings in Iowa. The family settled in Des Moines, Iowa, in January of 1940 and joined the First Friends Meeting in 1944. Regina Deutsch was active in many Friends' activities, especially the committees for peace and social concerns of the First Friends and the Des Moines Valley Friends Meeting. Helping refugees get settled was one of the concerns to which she devoted much time and energy. She served on committees of the Regional Office in Des Moines of the A.F.S.C. At the time of her death she was a member of the Committee on Ministry and Worship and of the Bereavement Committee of Des Moines Valley Friends Meeting, a delegate to the Council of Church Women and a teacher in the Sunday School. Her loving and simple ways and acts of kindness will be remembered by many. Surviving are her husband, a son, Michael of Seattle, Washington; a daughter, Hanna of Rockford, Illinois; two brothers and two sisters. A memorial service was held at Friends House in Des Moines. Instead of flowers, contributions were made to the A.F.S.C. in her name.

GIFFORD—Philip C. Gifford, on Sept. 9, at Providence, Rhode Island. Born in Haverford, Penna., on September 22, 1891, he was the son of Seth K. and Mary Amy Collins Gifford. He was educated at Moses Brown School, Haverford College, from which he was graduated in 1913, the University of Grenoble in France, and Harvard Business School. At the time of his death he was senior partner in the investment firm of Gifford and Co. He was a member of Providence



Monthly Meeting and a charter member of the American Friends Service Committee. Surviving are his wife, Helen Sarah Thomas Gifford; three sons, Seth K. Gifford II of Pawtucket, R. I., Philip C. Gifford Jr. of Little Neck, N. Y., and Thomas Gifford of Reseda, Cal.; and a sister, Margaret Gifford Sisson of Providence. A memorial service was held at the Providence Friends Meeting House at which several paid tribute to Philip Gifford for his spiritual character, example and service to the community.

HADLEY—Emmet Edward Hadley, on September 29, at Wichita, Kansas. The eldest son of Jesse S. and Emeline Hadley, he was born at Stuart, Iowa, May 5, 1872. He grew to manhood at Earlham, Iowa, and attended Le Grand Friends Academy. He was graduated from Penn College in 1898, and in 1899 was married to Maymie M. De Long of Montour, Iowa, who preceded him in death in 1906. To this union were born two children, Edith, who died in young womanhood, and Wendell E. Hadley of Wichita. In 1912 he married Estella A. Glover of Northbranch, Kansas. Four children were born to this union, Juanita Pickering of Rochester, N. Y., Wanda De Boer of Greeley, Colorado, Bedford K. Hadley of De Kalb, Illinois and Dean D. Hadley of Poughkeepsie, N. Y. The family moved to Wichita and united with University Friends Church in 1922. Emmet Hadley was an ardent supporter of church related schools and spent the best years of his life teaching in Friends Academies in Kansas, Oklahoma, Iowa and Nebraska. He fought the open saloon in the early days and supported all projects that he felt were for the best interests of the community. He was a recorded minister of the Society of Friends and had been a member of the Ministry and Oversight and Pastoral Committee as well as a devoted faithful member of the Men's Bible Class. He felt a freedom in vocal prayer in the morning worship. Other survivors include a sister, Pearl Brauer of Minneapolis; four brothers, Arthur of Villisca, Iowa; Waldo of Glendale, Colorado; Isom of Wooster, Ohio; and Homer of Fredricksburg, Iowa; seven grandchildren and two great grandchildren. Memorial services were held in University Friends Church, conducted by Robert Cope and Lela Gordon. Interment was in White Chapel Memorial Garden, Wichita, Kansas.

LANDON—Harmon S. Landon, on Oct. 23, at his home in Angola, New York, aged ninety-four. He was a member of Orchard Park Friends Meeting. For some years he was associated with his father in retail hardware business and for thirty-one years was employed as a railway mail clerk. He also served several years on the local school board. Had he lived eight days longer, he and his wife, Emma Huson Landon, could have celebrated their seventieth wedding anniversary. Also surviving are a daughter, Nadia Vanatta of Brookton, Indiana, a son, Edward H. Landon of Angola, and two grandchildren. Funeral services were conducted after the manner of Friends with Levinus K. Painter in attendance.

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New Regulations

In order to encourage the attendance of exceptionally fine students at Westtown, fifteen Regional Scholarships are offered to Friends throughout the United States each year.

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These grants are offered to students who are entering the 10th or 11th grade. To be eligible a student must be a member of the Society of Friends, or have one parent who is a Friend. There will probably not be any vacancies in the 11th grade in the fall of '58.

The grants are awarded on the basis of character, leadership and scholarship. Once granted, scholarships may be retained until graduation, provided the Faculty are satisfied with the standard of work and conduct maintained. Application must be made for the end of the year directly to the school, the deadline being **January 1, 1958.**

For further information or applications please write:

J. Kirk Russell, Director of Admissions
Westtown School
Westtown, Penna.

LOCAL MEETING DIRECTORY

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church. 1209 South Seventh Street. Church School 9:30, Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister. 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School: 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church. Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday, Meetinghouse—Marks & Broadway Sts.

St. Petersburg, Florida—Friends Meeting. 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Workshop m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana — Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting Wedensday 7:30 p.m.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Roberta E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw. Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis), First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Brooklyn, New York—Lafayette Avenue Meeting. Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activitis, 6:30. Cecil E. Haworth, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones, JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting. 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day. 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.